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# ADVAYASIDDHI

*Edited by :*

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The Department of Buddhist Studies  
The University of Delhi



**ORIENTAL INSTITUTE  
BARODA**

THE M. S. UNIVERSITY ORIENTAL SERIES

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*Director,*  
Oriental Institute

No. 8

ADVAYASIDDHI

( A study )

*Edited with an Introduction*

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## FOREWORD

It gives me great pleasure to introduce to the world of scholars this small work, Advayasiddhi, edited by Miss Malati Shendge. The Editor has taken pains to give and discuss the Tibetan version of this important text. Miss Shendge is a very serious and promising research worker in this field and it is proposed that she will also edit for us in this series the Guhyasiddhi of Padmavajra and the Jñānasiddhi of Indrabhūti.

B. J. Sandesara

## PREFACE

The research in Tantrism is still in its infancy. The following text has been edited with a particular aim in view. That aim is to understand Tantrism as a philosophical system and from this point of view the text is not treated here as a solitary treatise nor studied only from the philosophical point of view. An attempt has been made to put the text in its proper setting, in other words, provided with a philosophical background. In Tantrism this is essential, as without the proper understanding of its philosophical background, the teachings may sound meaningless. Thus putting the text in its proper setting will certainly contribute towards the correct understanding of Tantrism, in as much as it is sought to be treated as a religio-philosophical system.

Thanks are due to the authorities of the Oriental Institute, Baroda, for generously lending the use of their MS through the Department of Buddhist Studies of the University of Delhi. I am deeply indebted to Dr. V. V. Gokhale for his kind guidance throughout the preparation of the work, during my tenure as Research Fellow of the Department.

*Delhi-6*  
December, 1962.

MALATI J. SHENDGE

## ABBREVIATIONS

- GS—Sakala-tantra-sambhava-saṅcodani-śrī-guhya-siddhi-nāma (Mss. both in photographs and hand copy, belonging to the Oriental Institute, Baroda).
- HT—The Hevajra Tantra, a critical study, D. L. Snellgrove, OUP, London, 1959.
- JS—Jñānasiddhi (G.O.S. No. 44, pp. 29-100)
- PS—Prajñopāyaviniścayasiddhi (loc. cit. pp. 1-29).
- ST—Sekoddeśa Ṭikā (ibid. No. 90).
- PTT—Peking Tibetan Tripiṭaka, (Photographic Reprint, Tokyo-Kyoto, 1957).

## INTRODUCTION

The present work is included in a photographic collection of Buddhist Tantric manuscripts preserved in the library of the Oriental Institute, Baroda, along with some other relevant works, like *Prajñopāyaviniścayasiddhi*, *Jñānasiddhi*,<sup>1</sup> *Guhyasiddhi* etc. These texts seem to form a collection, as in the Tib. Trans.<sup>2</sup> also they are found collected together in a series. This fact can be explained by a reference in the Blue Annals<sup>3</sup> Vol. II, p. 856 where a collection of seven *siddhis*, *grub pa sde bdun*, is mentioned which forms an important part of the teachings of *Vajrayāna*. There it is said: "He (*Vajrapāṇi*) also preached the six "links" (*ḥbrel pa*). The theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the path accompanied by the signs of the Inner Heat and Initiation accompanied by the precepts. Among the chief texts were: the 'Seven classes of realization'<sup>4</sup> Śrīguhyasiddhinām (*grub pa sde bdun*). 1. the *gsaṅ ba grub pa* of *mtso skyes* Sarorahavajra, Sakalatant-rasambhavasāṅcodani. 2. The *thabs dan śesrab grub pa* of *Yan-lag-med pahi rdo rje* (Anānavajra-Prajñopāyaviniścayasiddhi). 3. The *Ye-śes grub pa* of Indra-bhūti (Jñānasiddhi nāma sādhanā). 4. The *gñis-med-grub-pa* of *Lakṣmīṅkarā* (Advayasiddhi-sādhanā nāma). 5. The *Lhan-cig-skyes grub* of *Ḍombi Heruka* (Śrī Sahajasiddhi-nāma). 6. The *gsaṅ ba chen pahi de-kho-na-ñid grub pa* of *Da-ri-ka-pa* (Darika, Śrī Oḍḍiyāna-vinirgata-guhya-mahāguhya-tattvopadeśa) and 7. The *dros-po gsal baḥi rjes su hgro-baḥi de-kho-na-ñid grub pa* composed by the *Yogini Tsito* (Cinta), *Vyaktabhāvānugatatattvasiddhi*).<sup>5</sup> From this it is obvious that these seven *siddhis* are closely connected with each other.

In the colophon of the Advayasiddhi, the authoress Lakṣmīṅkarā characterises the work as '*svādhiṣṭhānakramodayā*' i.e. having its origin in the *svādhi-ṣṭhāna krama* (SK). SK. is one of the five *Kramas* (gradual realisations)

<sup>1</sup> Edited by B. Bhattacharya in G.O.S. No. 44, 1929 under the title: "Two Vajrayāna Works".

<sup>2</sup> PTT bsTan Hgyur, Vol. 68, No. 3061 onwards.

<sup>3</sup> Eng. Trans. of Deb gter snon po of gZon nu dpal, trans. by G. Roerich, Calcutta, 1949.

<sup>4</sup> *lla ba luṅ rigs dan ḥbrel pa/sgon pa nams myoṅ dan ḥbrel pa/spyod pa dus tshoṅ dan ḥbrel pa/hbras bu gzan don dan ḥbrel pa/lam droṅ rtshags dan ḥbrel pa/dbaṅ gdams niag dan ḥbrel dan ste ḥbrel pa drug ldan du gsuṅ/gzuṅ la grub pa sde bdun ni/* (Deb gter snon po, Book XI Phyag rgya chen po. Fol. 86).

<sup>5</sup> PTT/bstan hgyur Vol. 68, 3061-67.

preached in the *Pañcakrama*<sup>6</sup> of *Nāgārjuna*. This work is attributed by *Bu ston* to *Nāgārjuna*, the founder of the *Mādhyamika* school which hardly seems possible as it contains references to the four-fold tantras etc., which I think is quite a late development. This *Nāgārjuna* may be some later *siddha* and need not necessarily be the great *Nāgārjuna*.<sup>7</sup> These five *Kramas* are:

1. *Vajrajāpakrama*
2. *Sarvaśuddhiviśuddhikrama* or *anuttarasam-bodhi-krama*
3. *Svādhiṣṭhāna-krama*.
4. *Paramarahasyasukhābhisambodhikrama*.
5. *Yuganāddha-krama*

These five *Kramas* are, as the word *Krama* indicates, gradual realisations or stages in Realisation. These are preceded by *piṇḍakrama* which is prescribed for the considerations regarding the body (*Kāyaviveka*).

After the reflections on the body starts the practice of (i) *Vajrajāpakrama* which leads to vocal purification. This is to be attained through the practice of *Praṇāyāma*, the control of breath which according to the science of Yoga automatically leads to the control of the movements of the mind and other planes of consciousness. The *mantra* should be recited along with the controlled inhalation, retention and exhalation of breath. This, in turn, leads to the understanding of *Vajra-jāpa*. A person who is firmly established in *Vajra-jāpa* attains the meditative state of mind (*citta-nidhyapti*). This state leads to *Māyopamasamādhi* which in turn introduces him to *bhūtakoti* and thence to the realisation of the non-dual nature of Reality. This *Vajrajāpakrama* should be practised by those well established in the practices of *utpattikrama* (the process of creation) and desirous of undergoing the practices of *niṣpannakrama*. The process starting with the control of breath and leading to the realisation of nonduality is described as *niṣpannakrama*.

The next *Krama* in succession is the (2) *anuttarasambodhi* or *sarvaviśuddhikrama* which is also called *cittavivekakrama*. There are four *śūnyas* viz. *śūnya*, *atiśūnya*, *mahaśūnya* and *sarvaśūnya*. By union of the three *śūnyas* the fourth one is attained and that is the *Prabhāsvara*. When the practicant attains this he experiences what is called *āsphānaka samādhi* in which the breath is neither inhaled nor exhaled. He undergoes the experiences described as the four *mudrās*: *mahamudrā*, *amayamudrā*, *dharmamudrā* and *karmamudrā*.

Next in order is the (3) *Svādhiṣṭhānakrama* with which we are particularly concerned as the present text is said to originate in this *Krama*. This implies

<sup>6</sup> Ed. by La Vallee Poussin, Gand, 1896.

<sup>7</sup> See Walleser: *Life of Nagarjuna* (Asia Major): Tucci: *Animadversiones* (Journal of Royal Asiatic Society of Bengal, 1930).

that the philosophy preached in *advayasiddhi* will be in consonance with the philosophy of *svādhiṣṭhāna*. The introductory sentences of SK lay down the qualifications of the practicant. It is necessary that he should have studied the four classes of tantras i.e. *Kriyā*, *caryā*, *yoga* and *yogottara*, undergone the experience of *utpattikrama* (the process of creation) and obtained the two *abhiṣekas*, *ācārya* and *guhya*. In addition to this he should also know *Kāyaviveka*, *Vāg-viveka* and *Citta-viveka* which implies that he should have studied the earlier *Kramas*. Thus equipped, he becomes fit to receive the knowledge of SK, without which he will not be able to attain Enlightenment.

SK is defined as "*Svādhiṣṭhānakramonāma samvṛteḥ satyadarśanam*" i.e. the true perception of conventional world is the *svādhiṣṭhānakrama*. The *ṭippani* explains the word as *svasyādhiṣṭhānam svādhiṣṭhānam*. *Adhiṣṭhāna* means position, power and is translated into Tib. as *byin gyi brlabs pa*. This translation seems to emphasize the power aspect but I think that the word *adhiṣṭhāna* refers here to position, establishment. Thus *svādhiṣṭhāna* can be interpreted in this light to mean establishing oneself in the knowledge of the truth underlying this conventional world which is like the truth in illusion, mirage, echo, reflection of the moon in water, the colours of the rainbow and so on.

*Prabhāsvara* is the cause of this world and is the absolute void.<sup>8</sup> This world is an illusion. The *skandhas*, *dhātus*, five *vijñānas* are all in their inner and outer nature similar to void and the yogin should perceive them as such. All these are creations of the mind. In reality nothing is created, nothing is destroyed. So it is essential to grasp the nature of mind which can be achieved through *Vāyuyoga*, the breath control. Thus the mind which in the case of fools leads to bondage, the same mind leads the yogins towards enlightenment.

*Māyā* is the conventional truth<sup>9</sup> the *sambhoga kāya*<sup>10</sup> and also in a certain

<sup>8</sup> अस्वतंत्र जगद् सर्वं स्वतंत्रं नैव जायते ।

हेतुः प्रभास्वरं तस्य सर्वज्ञस्य प्रभास्वरम् ॥ *Pañcakrama*.

<sup>9</sup> *Kun rdzob ste phuñ po dan kham dan skye mched kyi bdag nid dam/ lhañskuhi bd en pa ste/don dam pa ni sgyu ma nid yin no ||* The conventional truth of the idol of a deity (i.e. as the idol is just an empty form without any life) and in reality it is the essence of illusion.

*Pañcakramaṭīkā mañimālānāma*—PTT Vol. 62, p. 202, F 129b.

<sup>10</sup> *de kho na bcom ldan hdañ kyi loñs spyod rdzogs pañi sku "yin par šes pa bya zin yañ" zes bya bañi sgras sprul pañi sku yañ sgyu/ma nid yin no ||* That itself is the *sambhogakāya* of the Lord and by the words that "the action of perception also exists", the *nirmāṇa-kāya* also becomes the essence of *māyā*—(*Ibid.*).

sense the Nirmāṇa kāya, the gandharvasattva,<sup>11</sup> the vajrakāya.<sup>12</sup> He should consider himself as the Vajrasattva<sup>13</sup> and worship himself. This idea of worshipping oneself is present in advayasiddhi too. It is not just narcissism or self-hypnotization as while doing all these, one has to maintain a particular attitude of mind i.e. the attitude that all these actions are the part of this

<sup>11</sup> *da ni sgyu mahi lus rdo rje hchan gi ran bzin nid yin paḥi phyir mchod par bya ba nid yin par/de nid dri zahi sems can yin || rdorje sku yaṅ de nid de || bdag nid rdon rje sems dpaḥ yin/debas bdag nid mchod la hjug/ces bya ba gsuṅs te/ dri zahi sems can zes bya ba ni lus kyi za ma tog bor te/dbaṅ po kun dan ldan pas lus gzan len par byed paḥo || hdir ni sgyu ma lta budhi lus la phuṅ poḥi rnam par rtog pa ni dmigs paḥi phyir dri zahi sems can kho na yin te/dri zahi sems can dan sgyu mahi lus la khyad par dgaḥ yaṅ med do ||*. Now the māyādeha being of the essence of Vajradhara, it is on that account worthy of being worshipped and hence it is said, it is the gandharvasattva, the vajrakāya, the vajrasattva himself and so it should be worshipped. Gandharvasattva means the (state) between the casting off of the receptacle of body and assuming another one endowed with all the organs of senses. Here gandharvasattva is the māyādeha because of its not having substratum in the ideation of the spheres (skandha). There's no particular joy either in māyādeha or gandharvasattva. (Ibid)

<sup>12</sup> *rdo rje-hi sku ste mi phyed paḥi sku yaṅ dc nid yin no || zes bya ba hdis ni chos kyi sku nid bstan pa yinte/Vajrakāya* means the indestructible body and by it is meant the dharmakāya.

<sup>13</sup> *rdo rje sems dpaḥ bdag nid tin ne hdzin hdi yin te/ye ses kyi sku de ni them cad ston pa nid kvi dekho na nid las byuṅ ba yin no || hdir yan lag gi don ni hdi yin te/rdorje ni ston pa nid yin zin sems dpaḥi ni sniṅ rje yin la/deḥi bdag nid rdo rje sems dpaḥ nid yin no || zes bva bahi don ni deḥi phyir tin ne hdzin de lta bus gaṅ zag cuṅ zad za ba ham/reg pa ham gzan rnams la mchod pa byed pa det hams cad ranb dag nid la mchod par bya ste tin ne hdzin hdis ran dan gzan la tha dad pa med paḥi phyir gzan la mchod pa gaṅ yin pa de kho na bdag la mchod pa ham bdag la mchod pa gaṅ yin pa/de gzun la mchod pa byas pa yin no ||*

This is the meditation of the nature of Vajrasattva: the knowledge body is that arising from the principle of absolute void. Here the meaning of the parts is like this; Vajra means the void and sattva (being) is the compassion. Therefore, that itself is the essence of Vajrasattva. By this is meant that a person worshipping through meditation or other similar actions like touching etc. should worship himself and by this meditation, there being no distinction between himself and others, the worship which is offered to others should be offered to oneself or that which is offered to oneself should be offered to others. Ibid.

samsāra which is a creation of the mind. Further it is said that one should consider oneself to be all the Buddhas and Bodhisattvas and worship oneself (See note 11). Here the Buddhas are the five Skandhas and the Bodhisattvas are the original nature of the organs of senses. So one should worship oneself who is of the nature of these. This is the conventional meaning but the absolute meaning is that one should worship oneself because of one's origination from the prabhāsvara of all Buddhas and Bodhisattvas.<sup>14</sup>

Again all the actions like the recitation of mantra, making mudrās, drawing the maṇḍala, as also the rites like śāntika, pauṣṭika etc. are to be treated from this point of view.<sup>15</sup> Having acted in accordance with the prescription of the teacher the practicant will certainly achieve the goal. But respect for the guru is of great importance as the siddhi cannot be attained without his favour.

The Next Krama is (4) abhisambodhikrama which is practised through two types of Yogas—pīṇḍagrāhakrama and anubheda.<sup>16</sup> The practice of this yoga leads to bhūtaḥkoṭi.

<sup>14</sup> *Saṅs rgyas thams cad ni phuṅ po lta paḥo || byaṅ chub sems paḥi thams cad ni dbaṅ poḥi ran bzin gyi byaṅ chub sems dpaḥ rnams so || deḥi ran bzin nid yin paḥi bdag nid kho na la hbad pat hems cad kyi mchod par bya ste dran baḥi don to || saṅs rgyas dan byaṅ chub sems dpaḥ thams cad kyi ran bzin gyi hod gasl ba las byun ba yin paḥi phyir bdag nid la mchod par bya ni nes paḥi don to ||* Ibid.

<sup>15</sup> *las rnams thams cad bya ba-ham ji ltar ḥdodpa bzin du rgyu | mcod rten las ni mi bya zin/glegs bamklag pa mi bya ste || bdag byin brlab paḥi rim gyis kyaṅ || bya ba dan ni klag paḥaṅ bya || lta la gdud par mi bya nid || dge ston rnams la phyag mi bya || bdag byin brlab paḥi rim nid kyis || yaṅ na kun la phyag bya ḥo || snags dgoḍ pa ni mi bya siṅ | phyag rgya hchan ba haṅ de bzin no || snags kyi bzlas brjod mi bya ste || yaṅ na gzugs brnam ldan par bya || phyi rol don ni yod min pas || hdi dag ran gi sems su blta || de bzin sgyu mar bsgoms nas ni || de nid kyaṅ ni rje dran bya ||*

He may perform all actions or according to his desire he may not build caityas, nor read books; but he can build caityas or read books by svādhiṣṭhāna (i.e. by maintaining a mental attitude). He may not take delight in darśana or salute the monks, but he can salute them by Svādhiṣṭhāna; he may neither do mantra-nyāsa, nor make mudrās nor recite the mantras but if he takes them as reflections, then he can do these these (actions) should be seen as existing only in the mind without their having any outward existence (lit. meaning) and should be aware of the Reality, while reflecting on the Māyā.

Svādhiṣṭhānakramaprabhedanāma

PTT. Vol. 62, P. 4, F 129

<sup>16</sup> प्राप्तोपदेशकः शिष्यो द्विवा योगमथाभ्यसेत् ।

पिण्डग्राहकमेवैव तथा शै (चै?) वानुमेदतः ॥ २६ ॥

Last is (5) the *Yuganaddhakrama*. Here the practican is no more a *sadhaka* but becomes a *siddha*. He has realised, experienced in himself the nondual nature and there is no quality like *sākāra* and *nirākāra*, *prajñā* and *karuṇā*, *grāhya* and *grāhaka*, *śāśvata* and *uccheda*. Again *yuganaddhakrama* is described as the realisation of unity of the *saṃvṛti* and *paramārtha*, having known them separately.

The analysis of the text of *Advayasiddhi* will no doubt justify its description by its author as ' *Svādhiṣṭhānakramodayā*. ' The philosophical doctrines of *Svādhiṣṭhāna* are very concretely put down. The emphasis on the void nature of all the aids to *Sādhana* like *mantra*, *mudrā*, *maṇḍala* etc. lead some modern writers<sup>17</sup> to the conclusion that by the time these *siddhis* came to be written all these aids had already become meaningless and obsolete and hence their condemnation of them. But as we have seen, it is not that these aids were meaningless but that they had a limited role in the whole *Sādhana*. The *Sādhaka* could use them only if he could maintain the particular inward attitude.

Another point is that the *Sādhaka* should not become attached to these aids as they are only a means to an end in this connection a proper mental attitude is of fundamental importance. Otherwise there is every likelihood that while performing these outward actions without the firm basis of a particular mental attitude, the *Sādhaka* become entangled in these actions and that entanglement will not at all be helpful for this march towards enlightenment. So from this point of view too, the attitude of *Svādhiṣṭhāna* is of the utmost importance.

The sentiments expressed in *Advayasiddhi* are many a time echoed in other works e.g. ( see footnotes....etc. to the Samskṛt Text ) sometimes the wording is exactly the same. We do not know the relation between them, they don't seem to be quotations either, at least no indication to that effect is given but they can be considered as the common heritage of the *Vajrayāna* world.

From the linguistic point of view special attention may be drawn to obtain technical terms which bear special significance in notes 4, 8, 11 and note 13 to the Skt. text.

शिरसः पादतो वापि यावदधृदयमागतः ।  
भूतकोटिं विशन् योगी पिण्डग्राह इति स्मृतः ॥ २७ ॥  
स्थावरं जंगमं चैव पूर्वं कृत्वा प्रभास्वरम् ।  
पश्चात् कुर्यात्तथात्मानं अनुमेदक्रमो ह्ययम् ॥ २८ ॥  
Tippani comments :

पिण्डं चक्षुरादि परिघटितं शरीरम् । तत् पात्रं भूतकोटिं प्रभास्वरं नयेदिति पिण्डग्राहः ।

<sup>17</sup> See A Survey of Buddhism by B. Saṅgharakṣita ( India, 1957 ), p. 428.

This short work has one unique feature i.e. it is written by a woman who practised and preached Tantrism. From this point of view I expected some unique doctrines but in reality all her teachings in no way differ from those preached by the male practitioners of the doctrine e.g. those preached by Indra-Anaṅgavajra. So naturally the question poses itself—whether there can at all be bhūti or any such difference in the *Sādhana* prescribed for man and for woman ? Of course this *Sādhana* question can be asked but it would be much too premature to answer it since very little data is available on the subject.

The author of *Advayasiddhi* is Lakṣmīnkarādevī, the sister of King Indra-bhūti. Both of them were *Siddhas*, the perfect ones and must have lived in the ninth century A.D.<sup>18</sup> We do not know much about her life except that she was initiated in the Tantric *Sādhana* by her brother Indrabhūti.

<sup>18</sup> The above date is suggested from the genealogies given below. I and III are prepared on the basis of information given in the Mystic Tales of Lama Tārānāth ( MTLT ) an English summary of Grünwedel's Edelsteinmine, made by B. Datt ( Calcutta, 1957 ). II is quoted in the Blue Annals ( trans-Roerich ) on p. 362 but originally appears in Sahajasiddhi paddhati nāma, a commentary by Lakṣmīnkarā on Sahajasiddhi by Indrabhūti. B. Bhattacharya and G. Tucci identify King Indrabhūti, Lakṣmī's brother with the adopted father of Padmasambhava ( though Tucci leaves the problem open ). This identification doesn't seem to be possible. As is obvious from MTLT p. 18 the Indrabhūti who was father to Padmasambhava didn't leave any lineage behind. But whereas this Indrabhūti, brother to Lakṣmīnkarā, has Jālandhari for his disciple whose disciple in turn was Kṛṣṇa the author of Yogaratnamālā, a pañjikā on HT. I agree with Snellgrove and R. Sāṅkṛtyāyana ( RS ) who assign him to the first half of the 9th century. ( See HT Vol. I, p. 13 ff. 4, RS: Journal Asiatique, 223, 1933, p. 218 ff ) so that the data of Indrabhūti could not be later than the early part of the 9th century and also that of Lakṣmīnkarā.

Again on p. 2a MTLT says, that Jālandhari received instruction from Indrabhūti, Lakṣmīnkarā and Kacapāda. So here she becomes a contemporary of Indrabhūti. Then in Gen. I and III given below Lakṣmī appears as the teacher of Vilāsyavajrā who was given *Abhiṣeka* and *Upadeśas* by Viṇāpāda and Ḍombī Heruka. So Lakṣmīnkarā again becomes the contemporary of Ḍombī Heruka and Viṇāpāda as well as of Indrabhūti, as is shown above, who is much junior to them ( See Gen. I ) which might lead one to the possibility of hypothesizing two Lakṣmīs.

At another point in the same genealogy Indrabhūti appears as a disciple of Kampala. This Indrabhūti is the brother of Lakṣmīnkarā. It is unlikely that there was a difference roughly of 36 years between brother and sister ( assuming that there's roughly 12 years difference between every guru and



The Saṃskṛta text used here is from the collection of Oriental Institute, Baroda. It is a photograph of the MS written in Newari of which the date may be round about the latter half of 14th century (from the data given by Bendall, in the Cambridge Catalogue of Buddhist Sanskrit MSS, Cambridge, 1883). I have used the Tib. text of Peking photographic edn. printed in Tokyo in 1957

disciple) and hence the possible existence of another Lakṣmī. But this problem cannot be decided finally without more definite proof.

So also Gen III points to the teacher disciple relation between Lakṣmī and Indrabhūti which means that there may not be much difference in their age.

The problem connected with Gen II is of slightly different nature. This genealogy though quoted in the Blue Annals in the form of a genealogy does not originally appear as a genealogy. In the beginning of Sahaja-siddhi, Indrabhūti salutes all these persons and then in the commentary Lakṣmī gives their lives and works in paragraphs. So it is doubtful if this material can be treated as a genealogy. Another point is the appearance of only three familiar names *i.e.* of Padmavajra, Indrabhūti and Lakṣmī, who were probably related as teacher-disciples (see Gen. III). The existence of so many persons in between them cannot be explained. Perhaps they might have been the contemporaries of Padmavajra or his co-disciples. So this limits the scope of Gen. II in throwing some light on the relationship between Padmavajra and Indrabhūti-Lakṣmīnkarā.

Gen I	Gen II	Gen III
Aśvapāda	Jagadaśvāsa	Sahaja-dancing girl
Viṇāpāda	Mahāilādevī	Mahāpadmavajra
Vilāsyavajrā	Viravajra	Anaṅgavajra
Vajraghaṇṭa	Padmavajra	Padmavajra saroruha
Kambala	Sahajavajra	Indrabhūti
Indrabhūti	Namavajra	Kṛṣṇacāri
Jālandhari	Vajra	Kalyāṇanātha
Kṛṣṇa	Siddhivajra	Amitavajra
	Sarvajagannātha	Kuśalibhadra
	Cittavajra	
	Lakṣmī	
	Indrabhūti	

and collated it with *Sde dge* edn. *Rgyud, hgrel, wi* : F 60b-62a. There are no major differences in the two translations. The translation in some places is literal and in many others free. The translator's aim seems to be not so much to give literal translation but an idea of the total meaning. The irregularities in skt. text and Tibetan translation are noted in foot notes. The irregularities or the so-called "free" character of the translation and the absence of the usual colophon giving the names of the translators, revisers etc. may suggest that the first draft of the translation never come to be revised according to the usual practice.

In two places the Tib. trans. is incomplete (see vv. 28). In some places both the texts are not meaningful. In spite of all the difficulties in understanding, I have tried to preserve the text intact as far as possible with the least possible emendations. The emendations are based on Tib. translations unless otherwise mentioned in footnotes. Minor emendations like anusvāra, etc. have not been noted.

The language of the Skt. text, as is usual in Tantric literature, is not the Paṇinian skt., Prakrtisms which may be considered ungrammatical (or 'hybrid' if you like) are often met with here and are preserved as such.

As far as my knowledge goes, no Chinese translation of the text exists.

**अद्वयसिद्धि :**

[ 35a<sup>3</sup> ] ॐ नमः श्रीवज्रसत्त्वाय ॥

प्रकृतिप्रभास्वरं नाथं सर्वज्ञं त्रिभवोद्भवम् ।

प्रणम्य शिरसा वज्र<sup>१</sup>मीप्सितार्थफलप्रदम् ॥

देशकालतिथिवारनक्षत्रैर्मण्डलैर्विना<sup>२</sup> ।

वक्ष्येऽहं<sup>३</sup> वज्रसत्त्वस्य संक्षेपात्साधनं<sup>४</sup> परम् ॥ १ ॥

नियमव्रतोपवासैरक्षरोच्चारणभावनैः<sup>5</sup> ।

अतत्त्व<sup>६</sup>योगी न सिद्धयेत्<sup>७</sup> कल्पकोटिशतैरपि ॥ २ ॥

विद्वज्जोदक<sup>४</sup>बीजाद्यैर्नासिका<sup>५</sup>भ्यन्तरोद्भवैः ।

पूजयेत् सततं मंत्री आत्मानं तत्त्वभावनैः ॥ ३ ॥

जननीभगिनीश्चैव दुहितृभागिनेयिकान्<sup>10</sup> ।

प्रज्ञोपायविधानेन<sup>11</sup> पूजयेद्योगवि [ 35b ] त्सदा<sup>12</sup> ॥ ४ ॥

एकांगविकलां हीनां शिल्पिनीं श्वपचिकां तथा<sup>13</sup> ।

योषितां पूययेन्नित्यं ज्ञानवज्रप्रभावनैः<sup>14</sup> ॥ ५ ॥

तत्त्वस्येमानि मन्त्रबीजपदानि<sup>15</sup> भवन्ति ॥ ॐ आः हूं ॥

येन येन हि बध्यन्ते जन्तवो रौद्रकर्मणा ।

सोपायेन<sup>16</sup> तु तेनैव मुच्यन्ते भवबंधनात्<sup>17</sup> ॥ ६ ॥

समयानहरहः कुर्यादिव्यान् पञ्चकुलोद्भवान्<sup>18</sup> ।

पूजयेच्च<sup>19</sup> प्रदीपाद्यैः सक्षीरै<sup>20</sup>र्विश्वसंभवैः ॥ ७ ॥

<sup>1</sup> cp. Tib. trans. Vajra = *rdo, rje che*.

<sup>2</sup> cp. Tib. trans. Viṇā = *brtag pami-d ges-pa*

<sup>8</sup> MS. vakṣaha

\* cp. Tib. trans. adds *sgrub paḥi sgrub pa*

<sup>5</sup> MS °ṇaiḥ, cp. Tib. bhavaṇaiḥ = *sñin-po sgom pa*

<sup>6</sup> cp. Tib. trans. atattva = *hdi ñid med pa*

<sup>7</sup> cp. Tib. trans. *siddhyāti* = *hgyur*

<sup>8</sup> cp. Tib. trans. viṭvajrodaka = *che chun*

<sup>9</sup> MS *bijadyaināsikā*<sup>9</sup>

<sup>10</sup> MS °bhāganeyikā

<sup>11</sup> cp. Tib Trans. °vidhānena = *bya ba*

<sup>12</sup> cp. PS p. 23, V. 25

<sup>13</sup> MS. °vikalā and Śilpinīśvapacikatathā = Tib. gzo bo khyi śa can

<sup>14</sup> cp. JS p. 39, V. 80

<sup>15</sup> MS Tatremāni bijapadāni bhavanti cp. Tib. bīja = *hbras hu*

<sup>16</sup> MS sopāyana <sup>17</sup> cp. JS p. 32, V. 15, GS p. 48, L. 8, 9.

<sup>18</sup> cp. GS. p. 40, L. 11.

<sup>19</sup> MS *pūjayacca*    <sup>20</sup> Tib. adds *hbab*

སྤང་བྱ་བ་སྤེལ་བའི་སྒྲིག་པ་པོ་ལེས། ཆེ་ཆུང་ཆོག་པ་གྱེ་སྤང་བ་པར་བྱ།  
 གསལ་ལ་བ་ལྟ་དང་ལྟོན་པར་བྱེད། རྟོན་པ་མ་ཆོད་པར་བྱེད། ༡༡  
 བུད་མེད་རང་བྱུང་མེ་ཏོག་ཤི། བྱུང་བྱ་བ་ལེ་མལ་དང་ལྟོན་པར་བྱ།  
 རྟག་བྱ་ལྟ་མེ་མ་ཆོད་པར་བྱ། ལུང་པོ་རི་དེ་ཏེད་བསྒྲུབ་པར་བྱེད། ༡༢  
 གཞན་གྱི་རོན་དག་དཔོག་པར་བྱ། གཞན་གྱི་བུད་མེད་ཀྱི་བར་བྱ།  
 རྒྱན་གྱི་ཆོག་ཀྱང་སྤྲོ་བར་བྱ། ལངས་ཀྱིས་ཐམས་པོད་གསལ་བར་བྱ། ༡༣

<sup>42</sup> MS °Buddhaśca cp. JS p. 32, V. 14.

དེ་སྐོམ་ས་མཆོད་རྟེན་མེ་བྱ་སྟེ། རྟེན་ས་པ་མ་དག་ཀྱང་བསྟན་མེ་བྱ།  
 མེ་ལམ་ཙམ་དྲུག་ཀྱི་ལ་འཁོར་ནི། ལུས་ཀྱི་བྱ་བར་མེ་བྱ་ལོ། ༡༤  
 ཐམས་ལཱ་ཅད་དག་གི་ཀླན་ལ་ཡང་། རྟེན་གཤམ་དག་ནི་མེ་བྱ་སྟེ།  
 དེ་ཆེ་ལོ་མ་ས་དཔོན་ལྟེ་བདག་ཉིད་དུ། དོང་ས་པོ་མ་ལུས་ཀྱི་པར་པ་ལམ།  
 རྟེན་ས་པ་འགྲོ་དང་འདུག་པ་དང་། དེ་བཞིན་ཅ་དང་མེ་ཅ་དང་།  
 འབྲུང་དང་མེ་འབྲུང་བ་དག་ལ། ལོ་མ་ལ་ནི་རྟེན་གཤམ་མེ་བྱ་ལོ། ༡༥  
 རྟེན་པར་སྒྲུང་མཛད་དུ་བྱང་བ་ལ། ལོ་མ་ལ་ཅན་ཐམས་ལཱ་ཅད་ཡན་ལག་གྲུ།  
 མཁའ་པམ་ལོ་མ་ལ་ཅན་ཀླན་སྒྲུང་ས་སྟེ། དོང་ས་ལུས་ཀྱི་པར་ནི་པ་པ་  
 པར་བྱ། ༢༠

ཐམས་ཅད་དེ་དཀའ་ས་ནས་བྱུང་བ་ཡིས། ། བུད་མེད་དག་ལ་བརྟག་མེ་བྱ། །  
 དེ་དེ་བཙམ་ལྟར་ཡང་ཡི་མེན། ། ཀུན་རྫོབ་ཙམ་གྱིས་གཟུགས་ཅིང་།  
 ཏོ། ། ༢༡

ཆོས་གངས་སྐར་མ་མེད་ལོས་དེ། སྤྱད་པར་ལང་ནི་གནས་མེ་ལྟ།  
གཉིས་མེད་ལོ་ལེས་ལྟན་པ་ཡིན། བདེ་བར་གསེབ་པ་པེ་དེམ་གྱུ་འགྱུར།  
༥༥

མང་པོ་སྐུ་པ་ཏེ་ཅི་ཞིག་གྲོ་ཤིང་ལྟ་མཐོང་བ་དག།  
དེ་དག་ཐམས་པ་ཅད་རྣམས་འཁྱེད་ཀྱིས། མཐོང་ཞིང་རིག་མ་ཡིས་ཞེས་པར་

ཤ། ༡༣

བཤམ་ཏེ་ཐོང་རྩོམ་དང་། བཤམ་ཏེ་མེས་ཀྱང་བཤམ་།  
 གསལ་བ་དང་ཆེ་བ་བཟུང་བྱལ་དེ། རྒྱལ་འབྱོར་མཆིན་པས་རྟག་ཏུ་བཟུང་།  
༢༠།

शैलमृण्मयचैत्यादीन्<sup>43</sup> कुर्यात् पुस्तके रतिम्<sup>44</sup> ।  
न मण्डलानि स्वप्नेऽपि<sup>45</sup> कायवाक्चित्तकर्मणा<sup>46</sup> ॥ १८ ॥  
जुगुप्सा<sup>47</sup> नैव कुर्वीत सर्ववस्तु[षु]<sup>48</sup> मन्त्रवित् ।  
वज्रसत्त्वः स्वयं तत्र<sup>49</sup> साक्षाद्रूपेण संस्थितः<sup>50</sup> ॥  
गम्यागम्यविकल्पं तु भक्ष्याभक्ष्यं तथैव च ।  
पेयापेयं तथा मंत्री कुर्यान्नैव समाहितः<sup>51</sup> ॥ १९ ॥  
वैरोचनसमुद्भूतान् सर्वप्राण्यंगसंभवान्<sup>52</sup> ।  
प्राणकान् गुह्यतत्त्वज्ञो भक्षयेत्सिद्धिहेतुना<sup>53</sup> ॥ २० ॥  
सर्ववर्ण[[36b]समुद्भूता जुगुप्सा<sup>54</sup> नैव योषितः ।  
सैव भगवती प्रज्ञा<sup>55</sup> सत्त्व्या रूपमाश्रिता<sup>56</sup> ॥ २१ ॥  
न तिथिर्न<sup>57</sup> च नक्षत्रं नोपवासो विधीयते ।  
अद्वयज्ञानयुक्तस्य सिद्धिर्भवति सौगती<sup>58</sup> ॥ २२ ॥  
बहुनात्र किमुक्तेन यद्भवदुपलब्धिकम्<sup>59</sup> ।  
तत्सर्वं तत्त्वयोगेन द्रष्टव्यं तत्त्ववेदिना<sup>60</sup> ॥ २३ ॥  
हस्त्यश्वखरगावोष्प्रदीपं श्वानसंभवम् ।  
महाप्रदीपसंमिश्रं भक्षयेद्योगवित्सदा ॥ २४ ॥

<sup>43</sup> MS °tra°; cp. Tib. rdo sogs for śailamṛṇmayacaityādīn

<sup>44</sup> cp. Tib. trans. *bklag bya*.

45 MS. svapneti

<sup>46</sup> Tib. has no trans. for °vākcitta

<sup>47</sup> cp. Tib. *jugupsā* = *rtog pa* ( ? )

48 MS sarvavastu

<sup>49</sup> MS. vajrasattvasvayam tantra

<sup>50</sup> MS *saṃsthitāḥ* cp. Tib. trans. which reads *dños po ma lus gyur par* *bsam*.

<sup>51</sup> cp. HT. II. iii. 41; JS, p. 33, V. 18.

<sup>52</sup> MS °vat cp. Tib. no word for sambhavān

<sup>53</sup> cp. JS, p. 39, V. 78, GS p. 40, L. 19, 20.

<sup>54</sup> Here the whole line is grammatically incorrect (as is evident from Tib. trans.), though metrically correct. Shall we read *jugupsyā* (sic) which without damaging the metre would give the proper meaning viz., worthy of being criticised.

<sup>55</sup> cp. Tib. pha rol phyin instead of prajñā.

<sup>56</sup> cp. Tib. no equivalent for āśritā <sup>57</sup> MS na

<sup>55</sup> cp. GS, p. 5, L. 9, 10.

<sup>59</sup> MS °du° may perhaps be emended as °tyu°?

<sup>60</sup> cp. GS p. 41, L. 4, 5

2211

॥ देवेस्य वृत्तं कुरु मङ्गलं ॥ १८ ॥

रघुर ॥ ३०

3311

73 MS. samsthita

गणेशाय नमः ॥ १ ॥  
 गणेशाय नमः ॥ २ ॥  
 गणेशाय नमः ॥ ३ ॥  
 गणेशाय नमः ॥ ४ ॥  
 गणेशाय नमः ॥ ५ ॥  
 गणेशाय नमः ॥ ६ ॥  
 गणेशाय नमः ॥ ७ ॥  
 गणेशाय नमः ॥ ८ ॥  
 गणेशाय नमः ॥ ९ ॥  
 गणेशाय नमः ॥ १० ॥

श्रीमदोडियानविनिर्गता महायोगपीठायता अखिलयोगतन्त्रतत्त्वगर्भा<sup>78</sup>-श्रीलक्ष्मी-मुखकमलाद्विनिः-  
सृता स्वाधिष्ठानकमोदया<sup>79</sup> अद्वयसिद्धिर्नाम<sup>80</sup> साधनोपायिका<sup>81</sup> समाप्तेति ।

81 MS °yogikā°

## Advayasiddhi

## English Translation

Om Hail to *Vajrasattva* (the adamant Lord).<sup>1</sup>

1. Having bowed down by my head to Vajra, which is naturally brilliant, omniscient and which gives birth to the threefold world and is the bestower of the desired fruit, I shall describe in brief, the best way of attaining (*Sādhanaṃ param*)<sup>2</sup> the *Vajrasattvic* nature, without any

<sup>1</sup> *Vajrasattva* :

The term occurs very frequently in Buddhist Tantric literature and it is necessary to understand its significance.

*Vajrasattva* is defined in H.T.I. i. 4 as follows :

अमेघं वज्रमित्युक्तं सर्वं त्रिभस्यैकता ।

अनया प्रज्ञया युक्त्या वज्रसत्त्व इति स्मृतः ॥

and the translation of this verse will be as follows : " It is indivisible and so known as *Vajra*. Being is the unity of three worlds ( *Rūpa*, *arūpa* and *kāma* ). By this method of understanding, it is called *Vajrasattva*. " [ cf. HT. Vol. I, p. 47 a ( 4 ) ]. While commenting on this passage the author of *Hevajra Ṭikā* F. 16B quotes from the *mūlatantra* and the gist of it is as follows : The four beings i.e. *Vajra*-, *Bodhi*-, *Mahā*- and *Samayasattvas* are the four stages in the development of a Tantric *Sādhaka* and as such are correspondent with the four Yogic *Avasthās* ( states ). These correspondences will be given below. *Vajrasattva* is the highest and *Samayasattva* is the lowest stage.

Modern scholars do not seem to value the correspondences so much and they are treated as a tendency to enumerate things. This may hold good in some cases but in many others a close scrutiny will be helpful in throwing light on many obscure points.

Sattva	Kāya	Mental State	The inner state* (avasthā)	Result	Plane of Being	Seed Syllable
1 Vajra-sattva	Svābhāvika Kāya	Sahajā-nanda	Tūryāvasthā Kṣaya	Niṣyanda	Jñāna-Vajra	Evam
2 Bodhi-sattva	Dharma-kāya	Viramā-nanda	Suṣuptāvasthā Kṣaya	Vipāka	Citta-vajra	Hūm
3 Mahā-sattva	Sambhoga-kāya	Paramā-nanda	Svapnāvasthā Kṣaya	—	Vāgvajra	Āḥ
4 Samaya-sattva	Rūpakāya	Ānanda	Jāgratāvasthā Kṣaya	—	Kāyavajra	Om

\* Cp. The description of these four states in *Māṇḍūkyaopaniṣad* 4, 5, 6, 7.

<sup>2</sup> *Sādhanaṃ* :

The realization of the deity in actual form and spirit with a view to realise one's complete identification with it and hence the *Sādhana* in its literary form

reference to place, time, date ( *tithī* ), particular day of the week ( *vāra* ), constellation or to the *maṇḍalas* ( sacred figurative representation ).

2. Rules, vows, fasts, muttering of words and pondering over them does not help one bereft of *Tattvayoga*<sup>3</sup> to attain the *siddhi* even if he tries for hundreds of crores of Kalpas.
3. The *Mantrin* ( one who practises *Mantracaryā* ) should always glorify himself with the contemplation of the *Tattva*, by means of excreta, urine, seed etc. and the nasal discharge.<sup>4</sup>
4. The knower of Yoga should always worship according to the prescription of *Prajñā* and *Upāya*, his mother, sister, daughter, sister's daughter.

gives a complete description of deity along with its *mantra*, *mudrā* etc. Snellgrove's translation of this term, " evocation " seems to be inadequate.

<sup>3</sup> *Tattvayoga* :

*Tattva* symbolises *Sūnyatā* and *Tattvayoga* is the mental attitude of the Yogin who considers everything from this point of view. See Introduction.

<sup>4</sup> *Vitvajrodakabījādyai* etc. :

This term is translated into Tib. as *che chuñ*, the meaning of which is not very clear. Perhaps it is an abbreviation of *dri-chen* and *dri-chu* which in turn mean excreta and urine respectively. But even if *chu* is presumed to be an abbreviation of *dri-chu*, the usage of *chuñ* remains unexplained ( cf. S. C. Das, Tib.-Eng. Dictionary, *dri-chu* ). The use of *chuñ* can only be explained on the basis of a *marāṭhī* expression—*Laghuśaṅkā* or *laghvī*.

*Vajrodaka* is defined in *Indrabhūti's JS* as

शक्रद्वैरोचने रव्यातं वज्रोदकं तथाऽपरम् । p. 42.II

and the Tib. trans. reads : *dri chen rmam snañ z'es bśad de|| gei ba de bz'in rdo rje chu||* PTT Vol. 68, p. 243, 44a.

The text has been emended by B. Bhattacharya suggesting ' *śukraṃ* ' in the place of " *śakṛt* " for which no justification has been given. The manuscript that he has used clearly reads *śakṛt* which reading he has put in the footnote.

A passage parallel to this is found in *Hevajra Ṭikā* by *Daśabhūmīśvara Vajragarbha* which reads as follows :

शक्रद्वैरोचनो मूत्रं शुक्रं वै समयो यथा ।

अक्षोभ्यश्चामितामश्वाचार्यो वज्रधृक् तथा ॥ F 2b<sup>5</sup>

From this verse it is clear that by Tantric convention *Śakṛt* represents *Vairocana*, *mūtra*, *Akṣobhya* and *Śukra*, *Amitābha* which are known to be symbolised forms of *moha*, *dveṣa* and *rāga* or body, mind and speech respectively.

The next word ' *bija* ' ( Tib. *sa bon* ) may here be understood as a symbolisation for *Śukra* on the basis of the above reference. Also see *Jāshke*, Tib.-Eng. Dictionary, *sa bon*, who equates it with *khu ba*. ( See also Note 13 to Introduction ).



5. The Yogin should worship with contemplation of knowledge and Vajra, any woman, who is low caste, physically defective or a crafts-woman.
6. By those self-same terrific deeds, which create bondage for beings one can be liberated from the bondage of this world, if these are accompanied by the Upāya.
7. He should, day after day, observe the vows (samaya),<sup>5</sup> originating from the five Divine Families<sup>6</sup> and worship with lamp etc.,<sup>7</sup> with the accompaniment of milk<sup>8</sup> etc. collected from various sources.
8. The *Mantrin* with his eyes shining with delight and with the ever-smiling face, having fixed up his mind on enlightenment should meditate on the ocean of knowledge.
9. Whatever objects, stationary or moving, are there in the three worlds, they should be perceived with Tatrayogic attitude, as possessing the vajra-essence.
10. Those holding different views and possessing various insignia should not be looked down upon in these matters of Vajrasattvic transformation.
11. Having found harmony among all the objects in the world that have

<sup>5</sup> *Samaya* :

The term *Samaya* (Tib. *dam tshig*) is another obscure term. I think that it means vow or a convention (as in Note 4) but I do not agree with Snellgrove when he says "Samaya is a type of ritual food and hence sacrament". (See HT Vol. II, p. 137.) He hasn't given any reasons which lead him to this conclusion. If it is due to the expression "समयं भक्षयेत् तत्र" (HT. II. xi.8) then I am afraid that the data are not sufficient as this particular phrase may mean that he should eat by convention or according to the vow. But *samaya* doesn't appear to be referring to any kind of food.

<sup>6</sup> The theory of five Tathāgata families (*kulas*) is set forth at the beginning of Guhyasamāja Tantra. The five Tathāgatas are the symbols for the five Skandhas. The *neyārtha* of Guhyasamāja is the doctrine of the pañca-kulas but the *nītārtha* is the collection of the five Skandhas and hence the body. So whatever will happen to the Tathāgatas are really the events in the Sādhaka himself and not just outward creations.

<sup>7</sup> See note on *pradīpa* (No. 11).

<sup>8</sup> *Sakṣīra* :

*Kṣīra* means milk and literal Tib. trans. *ho ma* confirms this. But later on the same term appears in the company of *Abalāsvayambhūkusuma* in v. 16 which is symbol for menstrual discharge. Also the Tib. trans. of *Sakṣīra* in v. 16 is *byan chub sems* which means *bodhicitta*. Again *bodhicitta* is an esoteric symbol for semen virile, so we may say that *Kṣīra* is a symbolic term for semen virile.

sprung from Soullessness, the Mantrin should always contemplate on the naturally pure body.<sup>9</sup>

12. The Lord (*Sādhaka* himself?) is pleased by means of scent, flowers, garments, incense, offerings, songs, instrumental music and dance.
13. He should not resort to any ascetic practices, actions like fasting nor to bath and washing; also the Grāmadharma (*i. e.* practices observed by people of little intelligence and like tribal practices—interpretation according to Tib. trans.) should be abandoned.
14. He should not bow down to Gods made of wood, stone or clay. He should always worship his own body with concentrated mind.<sup>10</sup>
15. He should worship the *Vajradhārin* with honey and the five *pradīpas*<sup>11</sup> mixed with excreta and urine.

<sup>9</sup> See Introduction.

<sup>10</sup> See Introduction.

<sup>11</sup> *Pradīpa* :

This word occurs in many places in various Tantric works such as JS, p. 32, 13, GS p. 36, PS p. 22, 20, ST, HT. Generally the *Sādhaka* is recommended to eat the *pradīpa* of five animals—horse, donkey, elephant, dog and camel. Along with this, the *pradīpa* produced from human being is also recommended, which brings the number to six.

In the Advayasiddhi the Tib. trans. of this word is literal and that is *gsal ba*. Also in the Tib. trans. of PS it reads *sgron ma* (PTT Vol. 68, p. 241, 37b, 38a) as in JS (PTT Vol. 68, p. 243 F43a).

Hevajra-Tantra also mentions the word *pradīpa* which does not seem to have been understood as such by Snellgrove. In fact, he has failed to emend the text correctly in this particular instance. The text reads as follows :

समयं भक्षयेत् तत्र प्रदीप्यन्तं समाहितः ।

नादिं गार्दि तथा हार्दि अन्तश्च आदिश्च च वा ॥ HT II. xi. 8

and the foot-note for the first line reads "B, T omit this half line"; A. *hevajre siddhihetunā*; C. *pradīpānyam samāhitah*". This half line is not found in Tib. trans. either. The last reading *pradīpānyam* seems to be much better than *pradīpyantam* which has no meaning. Again another interesting fact is that the initials of the names mentioned in the second line correspond to those of the animals mentioned in other works like JS, GS etc. The Hevajra *Ṭikā* furnishes the list and it runs: *nara, gau, hasli, aśva, śvāna*.

Guhyasamāja doesn't mention this particular term but furnishes some other data. The following passage occurs on p. 55 of Guhyasamāja (GOS edn.) :

महार्मासमयाग्रेण साधयेत् त्रिवज्रमुत्तमम् ।

विष्णुसमयाग्रेण भवेत् विद्याधरः प्रभुः ॥



16. He should worship the deity residing in the body with contemplation on *Tattva* (śūnyatā), by milk obtained from all sources and by the self-created flower of woman.<sup>12</sup>
17. He should snatch away other's wealth and seduce other's wives; he should speak lies and kill all the Buddhas.<sup>13</sup>

हस्तिमयमांसेन पञ्चाभिज्ञत्वमाप्नुयात् ।  
अश्वसमयमांसेनान्तर्धानाधिपो भवेत् ॥  
श्वानसमयमांसेन सर्वसिद्धिप्रसाधनम् ।  
गोमांससमयाग्नेन वज्राकर्षणमुत्तमम् ॥  
अलामे सर्वमांसानां ध्यात्वा सत्त्वं विकल्पयेत् ।  
अनेन वज्रयोगेन सर्वबुद्धैरधिष्ठयते ॥

The commentary on this passage taken from the Pradīpodyotāṭikā in its Tib. trans. (PTT Vol. 60, 2650, p. 66. 105b) is as follows: *sa chen z'es bya ba la sogs pa gsuñs te/che ba ni mi ste de rnams kyi śa ni śi baḥi ro las byuñ bas na dam tshig mchog ste/des gtor ma byin la rdo rje gsum mchog ce bya ba ran gi lus bsgrub par byas na/nam mkhah la gnas pa thob par hgyur ro. || de yañ kha na ma tho ba med par rñed paḥi mihi śas/bgegs rnams ñebar z'i bar bya baḥi phyir hbyuñ po thams cad la gtor ma byin la/nam mkhah la spyod pa ñid bsgrub par byaḥo || dam tshig mchog gi z'es bya ba ni/sa chen la sogs pa bsan goi dan ldan pa ni dam tshig ste/de rig pa ḥāzinpa ñid bsgrub par ḥdod na gtor ma sbyin par byaḥo || glañpo ñid kyi lus ran śiba deḥi sa las mñon par śes pa lña ḥdod pas gtor ma sbyin par byaḥo || de bz'in du rta yi śas ni mi snan ba yi dños grub bsgrub par byaḥo ||...*

It is clear from the Tibetan passage that *mahāmāṃsa* is the flesh obtained from a dead body of a human being and so also in the other cases, the flesh used is to be obtained from a corpse.

In the Sādhana-mālā, in the Yamāntaka Sādhana p. 556, the *Sādhaka* is again recommended to eat the *pañcakravyān* (five types of flesh) in order to attain the desired perfection.

From all this it is quite obvious that *pañca-pradīpa* means *pañcakravya* and *pradīpa* can be translated as flesh.

<sup>12</sup> See note 9.

<sup>13</sup> Like all other practices, the practices mentioned in this one are not to be performed. If at all one understands them literally and acts, then it is necessary to maintain the attitude of *Svādhiṣṭhāna* which is adequately explained in the Introduction. From the religio-psychological point of view it is not what the Sādhaka is doing outwardly that matters but his inward attitude towards the outward act which is of utmost importance and hence the emphasis on the *Svādhiṣṭhāna* attitude.

18. He should not erect *Caityas* of stone or clay, neither should he take delight in reading books. Even in dreams he should not draw *maṇḍala* by physical vocal or mental actions.<sup>14</sup>
19. The knower of *mantra* should not feel disgust about anything and should think that the *Vajrasattva* himself is physically present in all forms. The possessor of *mantra* should not worry about whatever is approachable or non-approachable, neither about eatables and non-eatables nor about drinkables or non-drinkables.
20. The knower of reality having taken hold of all the living creatures born in Vairocana (= excreta)<sup>15</sup> and those sprung from the body of all living creatures, should eat them with the purpose of attaining perfection.
21. He should not feel disgust for a woman born in any caste as she is Bhagavati Prajñā (Blessed Gnosis), who has assumed a physical body in this conventional world.
22. Neither date nor constellation nor fasting is necessary. A person endowed with the knowledge of non-reality will attain the perfection of Buddhahood (Saugati).
23. What is the use of much talk? Whatever is perceptible, should all be seen by the knower of *Tattva* (Śūnyatā) with the Tattvayogic attitude (i.e. everything is void, illusory).
24. The knower of Yoga should always eat the *pradīpa* (flesh) of elephant, horse, hare, camel and cow mixed with the *mahāpradīpa* (human flesh).
25. The knower of Yoga should not be attached to anything. He should meditate on the ocean of existence with the Yoga of mental equanimity.
26. Origin, continued existence and cessation are mixed up by ordinary people. If these exist then phenomenal world also exists; otherwise there will be no destruction and birth anywhere.
27. The Adamantine Lord is said to be the day, and wisdom (prajñā), night. If the Yogin meditates in this way he will quickly attain perfection.
28. That unmanifest form residing in all the creatures, that ultimate essence (Tattva = śūnyatā) can be undoubtedly obtained from the mouth of the Guru (i.e. by the direct teaching of the Guru).
29. The enlightenment is the ultimate state—a Nirvāṇa unestablished anywhere (with respect to time or place), devoid of characteristics, resting no-where and pervading all creatures.

<sup>14</sup> See Introduction.

<sup>15</sup> See Note 4.

<sup>16</sup> See Note 12.

30. If the Yogin, endowed with intelligence, knowing thus, meditates, he will no doubt attain perfection even though he is a person of little merit.
31. In the three worlds of stationary and moving things, there is nobody greater than the preceptor through whose favour the wise attain various perfections.
32. The teacher should be regarded as Vajrasattva and is respected by all the Buddhas as the Supreme God. who should be worshipped by every effort.
33. His form is suchness. In order to oblige the living beings, he having assumed the physical form in the conventional manner, is residing in the seat of Yoga.<sup>17</sup>
34. The absence of essence in all things is a fatal misconception. One kills oneself by such misconception, which is only a manifestation of vulgar thought.

Colophon: Here ends the *Sādhanoṣāyikā* called Advayasiddhi originating in the *Svādhiṣṭhānakrama* from the mouth of Śrī Lakṣmī coming from the *Mahāyoga pīṭha* of Oḍḍiyāna and the receptacle of all the philosophical theories of *Yogatantra*.

<sup>17</sup> Pīṭham: See HT I. vii. 12-17.

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